

Do Christians curse?

What does it mean to curse? According to the scriptures, cursing can take on different forms.

One form of cursing is when someone reviles another or is foul-mouthed out of anger, spite, bitterness or other rash emotions (Judges 9:27, 2 Samuel 16:5-13, Job 1:5, Matthew 26:74). The scriptures speak plainly against this form of cursing, as Christians are commanded not to revile and hate their enemies but to love them and pray for all men (Matthew 5:44, 1 Timothy 2:1-2). The Lord Jesus showed forth this manner of spirit when he was on the earth, having no guile found in his mouth; and when he was reviled, reviled not again (1 Peter 2:21). And being disciples of Christ, we are to follow in his steps: like he was, so are we to be, having our speech being always with grace and seasoned with salt (Colossians 4:6).

Another form of cursing is to render evil unto someone through one's physical action. When speaking to his disciples and to the multitude that followed him, Jesus commanded:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;"

(Matthew 5:44)

Our Lord Jesus commanded for one to love their enemies, and to bless and not curse. Though by blessing and loving he meant not with one's words, but with their action: by doing good unto them that hate you. For it is written in another place:

"Bless them which persecute you: bless, and curse not."

(Romans 12:14)

and,

“If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?”

(James 2:15-16)

The form of cursing spoken of by our Lord Jesus and the apostle Paul is not that of reviling another with words, but with one's action towards another, as it is also said in another place:

“Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.” (1 Peter 3:9).”

Christians are commanded not to curse others by doing evil unto them, but are instead to bless by doing good unto all, even unto our enemies: for by doing so we shall heap coals of fire on their heads, and the LORD shall reward us (Proverbs 25:21-22, Romans 12:20). We are not to be overcome of evil, but instead to overcome evil with good (Romans 12:21).

According to the scriptures, another form of cursing is when someone wishes or declares evil upon another person or thing (Numbers 22:6, 23:8, Joshua 6:26, Judges 21:18, Mark 11:13-21). In the Old Testament, there are instances when men of God brought curses upon others with their words (Genesis 9:25, Genesis 27:12-13, 2 Kings 2:23-24). Our Lord Jesus also cursed a fig tree, that no man should eat of it forever (Matthew 21:19-20, Mark 11:13-14). And as our Lord Jesus said:

“Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

(Matthew 21:21-22)

Therefore, if one has faith, they are also able to curse non-living objects and more so. There are also instances in the New Testament when a man of God brought a curse upon another with their words. When speaking unto Sapphira, the wife of Ananias, Peter the apostle declared unto her that she would meet the same fate of death as her husband: for they had agreed together to tempt the Spirit of the Lord, and she expired immediately upon hearing his words (Acts 5:9-10). There is also the instance when Paul cursed Elymas the sorcerer, declaring unto him an evil that should come upon him: that he should be blind for a season (Acts 13:5-11). Though this form of cursing can be done by a Christian, it is done by the direction of the Holy Ghost.

Verily it is written: death and life are in the power of the tongue (Proverbs 18:21). For though the tongue is a little member, it is a fire, a world of iniquity, and it defileth the whole body (James 3:5-6). It is not that which goeth into the mouth that defileth a man, but it is that which cometh out of the mouth that defileth a man (Matthew 15:11, Mark 7:15-23), for that which proceeds out of the mouth comes forth from the heart (Matthew 15:19). Therefore, we are to be wary of the things that proceed out of our mouth, for every idle word that men shall speak, they shall give account thereof in the day of judgment (Matthew 12:36).